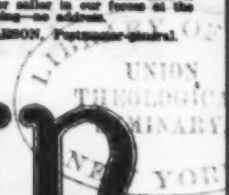


THE CHRISTIAN CENTURY

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Vol. XXXV

January 24, 1918

Number 4

The Conquest of Poverty

By Frederic Almy

The Kaiser's Number

An Editorial

CHICAGO

JAN 26 1918

Is the Millennium at Hand?



PROFESSOR HERBERT L. WILLETT

ARE we on the verge of the Millennium? Is Jesus about to return to this earth? Do the Scriptures prophesy the present war? These are questions about which certain religious teachers are perplexing the souls of many people and bringing confusion into the councils of the churches. Professor Willett will shortly begin a series of studies of Scripture prophecies covering Old and New Testaments, and dealing with such matters as Messianic Prophecies, the Books of Daniel and Revelation, Armageddon, the Millennium, the Return of Our Lord and other themes growing out of the apocalyptic portions of the Scripture. In this field of Biblical prophecy Prof. Willett is a specialist. His articles will carry the same scholarly authority which in many years of writing has created in our readers a peculiar confidence that his treatment of whatever Biblical question he touches is sound and trustworthy. Readers of *The Christian Century* may look forward with great interest not only to the articles themselves but to the popular discussion which the articles will surely raise.

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FIVE MONTHS WITH ONE OBJECTIVE

June 1st, 1918, is the date for the completion of the \$6,300,000 fund of the Men and Millions Movement. This was determined a year ago on the basis of the amount already raised and in view of the immediate and imperative necessities of all the work represented.

When the United States went into the War, situations that were straining the resources of the boards to the utmost limit became an actual crisis. The receipts are no larger than ever before, but the demands are double what they were.

If the \$6,300,000 were all subscribed, paid and at work, it would only make a good beginning on what must be done. So it is doubly necessary that the fund be completed on time.

To this end three things are being done:

- 1.—All who can possibly do so are being asked to take \$10,000 shares in the fund.
- 2.—The regular campaign for pledges of \$500 or more each, payable in five years, is being prosecuted by twice the usual number of teams of four or five persons each.
- 3.—Preparations are being made for a universal, simultaneous, Million Dollar Drive in April, for cash and ninety-day pledges, without minimum or maximum limits, payments under \$500 to be credited to the local churches.

Fundamental in all that is being attempted is the observance in all the churches of a Week of Prayer and Conference, March 24-31 inclusive.

Before, during and after that, we depend upon the individual prayers of all who care.

MEN AND MILLIONS MOVEMENT

222 W. Fourth Street

CINCINNATI, OHIO

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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Number 4

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

The Kaiser's Number

"Of course, you understand that the war is to end in February," he said, after we had finished the topics of weather, railroad tieup, high cost of living, etc. He had taken the unused half of our seat in a well-filled day-coach. He was a man of intelligent address; one would put him down as a successful traveling salesman.

"No?" we replied, wonderingly, and with a gesture inviting further explanation.

"It is sure to end in February, according to the Bible," he said. "I suppose you believe the Bible."

Assured that we did indeed believe the Bible, he drew a little New Testament from his vest pocket, held it closed in his hand a moment and commented on what a wonderful book it was, how nearly everything in our modern world was predicted in these pages written so long ago—even the wonderful inventions like the telephone, wireless telegraphy, the steam engine, the British tank, the aeroplane and all such things. This war was prophesied, too. And the great events that are to follow upon the close of the war—they are marked off in plain diagram by the Bible writers so that anybody can see just what is going to happen long before it comes to pass.

"It would be very interesting if you would point out two or three of these wonderful predictions," we said. "Now that one about the war coming to an end in February, one can't help being particularly curious about that."

"Glad to do it," he replied, and turned to the book of Revelation, thirteenth chapter. He read the description of a great beast that arose out of the sea, having seven heads and ten horns and a crown on each horn and blasphemy upon each of his heads. Now this fierce beast was to be given power to make war forty and two months. Here our companion stopped reading, and recalled that the war began about August 1, 1914. From that date

to February 1, 1918, would be forty-two months. "The great beast is undoubtedly the German Kaiser, and so this is a clear prediction that the present war is to end in February," he said.

"But how do you know that the beast refers to the Kaiser?" we asked, with a slight betrayal of skepticism.

"Plain as day," he returned, and, passing over the intervening verses to the end of the chapter, put his finger on the last verse and read: "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six."

"There you have it—666. That is exactly the Kaiser's number."

"How do you make that out?" we asked. But while we were asking the question our friend had gotten out his pencil and had silently begun setting down a vertical row of six figures, all sixes. "Six is the code number," he explained. Opposite this row to the left he then set down the letters of the word 'Kaiser,' and began carrying over to the opposite 6 the alphabetical number of each letter. Thus 'K' is the 11th letter in our alphabet; put 11 before the first 6, making 116. 'A' is the 1st letter; put 1 before the second 6, making 16. 'I' is the 9th letter; put 9 before the third 6, and so on. The completed diagram looked like this:

K	11	6
A	1	6
I	9	6
S	19	6
E	5	6
R	18	6
	66	6

"Where did you get hold of this?" we asked.

"From my pastor," he answered.

"Are there many people who know this great secret?" we inquired.

"Why, I suppose everybody who reads and believes the Bible knows of it. It is spoken of in our church every Sunday. It enters into our prayers and talk at the prayer-meetings. Our people are looking forward to the end of the times of the Gentiles this spring, and we believe the Lord is coming before summer to take his church into the air with him, while Satan is bound fast upon the earth for a thousand years."

* * *

The train was pulling in at our friend's station while he was saying these things and he was abruptly cut short in his explanation. The editor was left to his own thoughts.

These thoughts ran straight and swiftly back to the sources whence this wretched kind of biblical teaching originates—the "Bible Institutes" of Chicago and Los Angeles and New York, such religious papers as "The Christian Herald" and the deteriorated "Sunday School Times," and certain popular preachers like F. B. Meyer, G. Campbell Morgan, and the leaders of the "Keswick School" in England.

Just suppose the war should end in February. Tens of thousands of people the world over will be confirmed in a view of the Scripture that debases the Bible to the level of Irl Hicks' Almanac, and their credulous minds will be for years to come rich and inviting soil for exploitation by the mongers of all sorts of cryptic interpretations.

To all men who know the Bible on a higher level than this, who find its inspiration not in apocalyptic prediction, but in the eternal spiritual truth it unveils, there comes today no higher duty than to free the church from these puerilities of magic and superstition into which it has been so easily led by the emotion incident to the war. The advocates of the millenarian doctrine have taken advantage of the mood of the time to wage their propaganda with the vigor of a veritable crusade. Mankind is so sick at heart, so staggered by the war, so bewildered and anxious, that clear thinking on religious themes is difficult. Multitudes are thus left an easy prey to all sorts of vagaries if only so be they come tied up to a text of Scripture. A book like the Bible, so Oriental, so rich with imagery, lends itself to this kind of exploitation. Especially the books of Revelation and Daniel, written in times of stress and suffering and war like our own time, provide figures of speech and cryptic allusions which lend themselves to vague application to the events of today. A leadership in such methods of interpretation naturally arises and by its inventive ingenuity in devising acrostics and cryptic number schemes gains authority in the cult.

* * *

In this connection it is interesting to reflect upon the fate of the "manifesto" issued by Dr. G. Campbell Morgan and other British preachers, as reported in THE CHRISTIAN CENTURY some weeks ago, in which they set forth their expectation of the immediate return of the Lord. Their document has probably met in their own country the

inhibition it deserved. Our readers will recall that the signers of this "manifesto" asked all who held with them in their essential position to communicate that fact. The patriotic Christian sentiment of Great Britain found vigorous expression at once and no doubt made the signers see that it was a most inopportune and unpatriotic thing at this time to divert the people's thought from the realities of the war task to the vagaries of millennialism. The London "Christian World" voiced this protest emphatically, and elicited a large correspondence from churchmen of loyalty and enlightenment. Among them we find the name of Dr. P. T. Forsyth, the leading conservative theologian of England, who wrote such a clear and decisive message that it deserves to be published everywhere. Dr. Forsyth said:

I am sorry to see the "Advent Testimony" in your issue of Nov. 8. I speak with much respect for its signatories, but with much regret for evangelical religion. Such views are always apt to float up to the surface in a time of serious crisis; but they rest on a treatment of Scripture which the Holy Spirit, by His great gift to the Church of historical scholarship, has long been making obsolete, which the moral principle of the kingdom of God antiquates, and which turns the Bible from a grand sacrament to a millstone round the neck of the Gospel. As I look back I do not recall one holding these views who ever did the New Testament the honor of becoming a recognized scholar in it.

They are views, also, which seem unsettling to the public, not to say exciting. Paul had to quell and moralize them. They tend to sap, in apocalyptic dreams which are no part of revelation, the moral fortitude which is the first thing religion should supply at such a time as this. Apocalypse is prophecy in a decline. It is the refuge of a pessimism which it is faith's business to destroy.

The Bible is not there to write history in advance. That does nothing for a religion of moral redemption. The great transaction is done. As sure as Christ the Redeemer lives and reigns, there is a grand consummation of history in a kingdom of God organic with history. But about the times, seasons and scenery of it we have no information whatsoever, any more than we have a census of the land beyond death where the kingdom is in full course, or a scheme of town planning of the New Jerusalem. All that type of religion belongs to sight and not to faith. It is visionary, and not moral in its note. To expatiate on it deflects faith, and robs it of historic sense and public effect.

This sounds the true note, and the sadly needed note in our distracted and credulous time. Instead of seeking for the Kaiser's "number" it behooves all Christians to study their Bible to find those great principles of holiness without which no man can see God.

A NEW LEADER AND A FIRM STEP FORWARD

OF MORE than local interest is the call and acceptance by Rev. Perry J. Rice of El Paso, Texas, to be executive secretary of the Chicago Disciples Missionary Society. Mr. Rice's coming to Chicago marks the beginning of a new era of earnestness and unity on the part of Disciples churches in this city.

The unaccountable disregard of Chicago by the general missionary organizations of this brotherhood as a great center rich with possibilities for church expansion, has been

often commented upon in *THE CHRISTIAN CENTURY*. For some years a mean drib of money (most of which was simply the return of the offerings made by the Chicago churches themselves) was put into the Chicago Society's treasury for the prosecution of the work in this city, but several years ago that was withdrawn.

Meantime the American Society, the Church Extension Society and in some degree the Illinois Society, have kept on using Chicago with its slums, etc., as a leading talking point by which to collect funds from the churches, and have given practically no part of the funds thus collected to the work in this city. The brotherhood has been led to believe that its Home missionary money is doing a great and important work in Chicago! By the discontinuance, four or five years ago, of what small support had been previously given the Chicago work, the local forces were left with a feeling of helplessness and discouragement. Of late, however, a new purpose and fresh hope have taken hold upon the churches in Chicago. The local missionary organization has been adjusted to a larger task than it had assumed in the old days.

The call of Mr. Rice and his acceptance is an act of mutual faith both on the part of the Chicago organization and Mr. Rice himself. A modest program of one new church a year for five years was adopted by the organization. Mr. Rice's duties will begin with this program and at the same time include the superintendency of all local church expansion work, together with the general task of securing funds from all parts of the brotherhood for the support of a greatly enlarged program of constructive progress.

It is believed on all sides that Mr. Rice is the ideal man for the new work. He comes from a series of successful pastorates in South Bend, Ind., Minneapolis, Minn., and El Paso, Texas. His El Paso ministry has covered nearly nine years. Ripe in experience, thoroughly equipped in those elements of personality necessary for success in administering a large city enterprise, progressive, evangelical and consecrated, he will win and keep the support of all our churches in and around Chicago, and will make a most effective interpreter of the vast possibilities of church expansion and human service afforded by this metropolis which lies almost at the very center of our brotherhood's population.

THE STUDY OF HUMAN MOTIVES

AN article in a recent number of the *New Republic* on "An Adventure in Education," is very much worth reading. In this article M. Elizabeth Case tells of her method with women criminals in a public institution. They represent all the nations and for various reasons have fallen into the clutches of the law. Many of them could not read and write and a part of the sentence in an up-to-date prison is a sentence to get an education.

Educating unwilling pupils is not easy, however, and the teacher must find a way to secure the co-operation of her pupils. One Italian woman learned to write so she could mark her linen and keep it from being stolen. Another woman learned to read and write so she might cor-

respond with her child. The key to each case was the finding of motives and vital interests that connected education up with life.

It is here that both the school and the church have alike failed in many communities. If the school has often urged people to get education that they might be educated, the church has often taught that we should be religious just to be religious. There has been no connection with vital processes. For this reason many persons choose to go through life without books and to go through life without God.

The motives that move men and women in religion are quite varied. The preacher might have played upon a whole harp, but he has often chosen to play on a single string, that of fear. We should be able to show that religion builds up the inner man day by day and increases his deeper satisfactions. It gives balance to his mind and energy to his will, for he lives and works for big ends. We can show the beauties of service. There is the lure of the mystery of God which is so great a lodestone in many lives.

THE FUTURE OF AFRICA

MISSION study classes this year are engaged in the study of Africa. This is fortunate, for all too much has the great continent been neglected both by statesmen and by religious leaders.

The interest attaching to the question of the German colonies in Africa indicates that there is growing a consciousness of the value of Africa with its enormous resources for the future. While the white man wars to the death for standing room in Europe, the great continent to the south waits with its boundless opportunities for the organizing genius of the Caucasian.

It is a thrilling reflection that the Disciples of Christ have joined the forces of the Christian Woman's Board of Missions and those of the Foreign Christian Missionary Society in an effort to extend the Christianizing service which our people have already performed on the Congo.

DIVINE JUDGMENT

SELF-appointed vindicators of God sometimes make things worse than better. By explaining the mysteries of Providence, they tend to break down any sort of faith in the moral government of the universe. Dr. J. M. Gray, of the Moody Institute in Chicago, well-known as a writer on pre-millenarian topics, and who by reason of this bias is strongly moved to think of God as judge, uses the words "Belgium, whose sorrows we deplore, is reaping what she sowed in the atrocities of the Congo."

The Congo atrocities were the work of Leopold and did not represent the spirit of the Belgium people. Following in the royal line is a man as unlike Leopold as son could be unlike father. King Albert and his people have made the supreme sacrifice in behalf of civilization and if all Belgium were guilty of the Congo, she would long ago have wiped out her sin by present day sacrifices.

The sorrows of Belgium are like all of the sorrows of the world. They constitute one of our spiritual problems. For this problem the Bible offers several solutions.

The earliest and most naive view was that of Job's comforters which explains all suffering as divine judgment for sin. This is the solution offered for Belgium's problem by Dr. Gray. In the case of Job it was seen that sorrow may be testing, and that its deeper meanings are hidden in the constitution of the universe. Jesus Christ showed us the meaning of sacrificial suffering. We would not call the troubles of Belgium a divine judgment but would see in them that nobler aspect of a vicarious sacrifice made in behalf of the cause of civilization and international good faith.

THE FINAL DRIVE FOR DRY CHICAGO

THOUGH national prohibition seems to be on the way, the campaign to put the saloon issue on the ballot in Chicago this year is being pushed with great vigor. Mr. E. J. Davis, at the head of the Anti-Saloon League in Chicago, is using the last week to get some work done through the adult Bible classes of Chicago and reports from them are being received by him every other day during this week.

One of the notable features of the campaign has been the fact that Mayor Thompson has signed the Dry Chicago petition. The mayor has been regarded as wobbly by the temperance forces all through his administration, but this act puts him well over on the side with the dries. It indicates a practical politician's reaction to the prohibition question.

Doubtless if the national prohibition amendment had been anticipated, the Chicago campaign would never have been launched. It is felt, however, that it is better to go on with it now that it is started and use it as an educational force in getting ready for the legislative fight in the autumn. The discussions around Chicago this spring will have a most wholesome effect on the campaign at that time. A prohibition vote in Chicago will reveal just how much there is to do down in Illinois.

The task of Chicago will be appreciated when it is considered that there are in the city 500,000 Germans, 300,000 Poles, 150,000 Bohemians and other immigrant groups which have not yet received much education in temperance reform.

The fight has been won in one community after another by continual agitation and education. It will prove so in Chicago, if the national amendment does not cut the work short and give us an early victory.

HOW A MISSIONARY LOOKS AT HIS TASK

MORE than one man has felt impelled to write an *apologia pro vita mea* as did Cardinal Newman, a justification of his manner of life. A letter written by Rev. Charles P. Hedges says the thing from the missionary point of view most admirably. It is evident that on the point of sailing for Africa again soon, some friends have sought to dissuade him.

He replies to them, "What answer would you make to that? Why should some one take my place? Am I disabled, or am I too old? Should one serve the Master but a few years, then step out and let some one

else take his place? To eat, drink and be merry is not the Master's appeal to me. What gives me joy and satisfaction is to do my job well."

Mr. Hedges has every reason to have pride in the splendid work on the Congo. He speaks of the success of that mission in no personal terms, but with deep gratitude that he has had his share in the enterprise which has shed the light of the gospel into raw heathenism. He says, "The report of 1908 gives the church membership 451, and for this year 4,525, or just ten times as many. The total contributions then from the missionaries and the native church were \$509.55 and this year the total native offering is \$1,317.57. The evangelists numbered 52 and now 154; then the school children were 972, now they are 2,220; then we had but one station, now we have four and the steamer Oregon."

The faith that takes this brave missionary back to his task is not blind or ill-advised. He is right in taking satisfaction in his job. In the long run, every man must justify his life from that stand-point. It may well be believed that few business men and few ministers in this country will ever have the showing for their life's investment which Mr. Hedges is able to make.

We congratulate this missionary and many more like him that they are going back to the field. They needed their furloughs but their voluntary return to the field is the most eloquent testimony to the value of the missionary enterprise.

THE CENTRAL FACT OF THE SUNDAY SCHOOL

PROFESSOR COE in his recent book, "A Social Theory of Religious Education," applies to the task of religious education the same point of view which has been so helpful in the work of the secular schools. According to that view-point, education is a task that gets its significance from society. He recounts the discomfiture of a Sunday school superintendent when confronted with the question, "What does your Sunday school live for?" A good many people could not answer with any awareness, for the Sunday school is just one of our many religious habits unless we think our way through to a point of view.

The central fact of the Sunday school is not the course of instruction. The Bible and the other things that go to make the curriculum of a Sunday school are not gripping subjects until they are interpreted by the teacher. The central thing in the Sunday school is personality. We have a social goal to which we are leading the pupils; we want to make them into a Christian group with the best of the church's traditions realized in their lives. The living personality that embodies this social ideal is the teacher.

It is curious to note with what little thought many a superintendent asks some one to teach a class of impressionable children. He is short of teachers, on some rainy morning, and he goes the rounds of the adult class to find a teacher. The person who accepts

his invitation is installed and often becomes a permanent part of the teaching force of the school.

The qualifications of a Sunday school deserve the same careful study that progressive churches give to the selection of a minister. What kind of general education does our prospective teacher have? What does this teacher know of the Bible and of the Christian activities of our age? What sort of every-day life does this teacher lead? Would we want our children to be the same kind of person as this teacher is? These are questions which should be part of the investigation which every school should make of the qualifications of the Sunday school teacher.

"DEBTS" OR "TRESPASSES"

MOST churches use the Lord's Prayer in some portion of the public service. In nearly all the sentences there is an accepted norm and usage for this familiar petition. But in one regard there is hesitance and variation. As the congregation approaches the words "and forgive us," unless a particular custom has been established, it is manifest that there is uncertainty whether they should say "and forgive us our debts," or "and forgive us our trespasses." In some Protestant churches the former has come to be the more or less accepted custom, chiefly, no doubt, because it is the shorter form and more easily memorized.

But there are two very good reasons why congregations should be taught the longer and more appropriate form, which employs the word "trespasses." It comes very much nearer the meaning of the original words used by our Lord. The translation "debts" is commercial and misleading, although it has the sanction of several familiar versions. But it is clear to any thoughtful mind that it does not convey the idea of moral delinquency which is involved in the petition.

Even more to the point is the fact that all of the older forms of service which have given dignity and historic meaning to public worship employ the form with "trespasses." Thus it has become, so to speak, standardized. It seems unfortunate, therefore, that the common worship of the churches should be marred by lack of harmony in a matter of this sort. While it is one of the privileges of Protestantism to order its services with entire disregard of ecclesiastical control, it is still worth while to preserve as far as possible the dignity, harmony and original meaning of the text. For this reason the use of "trespasses" is to be preferred.

RECRUITING THE MINISTRY

THE present emergencies will relegate many ministers to the discard. Many excellent men, for lack of right training, or because they have never been properly gifted for their work, will no longer find it possible to hold a church. The economic conditions will lead into business life some men who have no real reasons for being in the ministry. Following the war, there will be a great dearth of men, and now is the time to prepare new and able leaders among the young fellows we find in our churches.

While the minister's sermon may occasionally sound forth the glorious privileges of being a minister of God, the best place to reach future preachers is in the Sunday school class. Every Sunday school should be conscious of its duty to guide growing boys toward worthy vocational ideals, and among the life possibilities that are to be discussed is that of the ministry. If the minister himself would go into such a class and tell how he came to be a minister and what the opportunities of service in this field are, a deep impression would often be made upon the boys.

The first glory of the ministry is to be found in the nature of religion itself. We are servants in a great Cause which has endured, and will endure, through the ages. There will always be religion of some kind, and it will be good or bad as we interpret and practice it.

The minister may not be today quite the social functionary that he once was, but the real man in the pulpit commands a more genuine admiration than ever. The modern training of a minister calls for the broadest and most human sort of education. The minister himself, in touch with life in all its phases, is broadened with the years if he is the right sort of a man to begin with.

The great argument, however, with the young man is the opportunity of service. The young are idealistic. They seek to invest their lives in the most serviceable way. It is here that the ministry is preeminently attractive to them.

"Somewhere in France"

By E. E. Violette

I HAVE a boy in the Rainbow throng
Taking his chance;
His life is a strain in Freedom's song,
His strength is a blow to right the wrong,
My love goes too as he speeds along—
"Somewhere in France."

I have a boy in the Rainbow squad
Taking his chance;
He sweeps along o'er the blood-stained sod,
Bending his weight 'neath the war's red rod.
I pray as he goes, to Freedom's God—
"Somewhere in France."

I have a boy in the Rainbow crowd
Taking his chance;
He fights today where the guns boom loud,
He shines today in the War's black cloud,
In Red, White, Blue, Freedom's colors proud—
"Somewhere in France."

I have a boy with the Rainbow braves
Taking his chance;
He fights today in the war that saves,
He stands today in the blood that laves
The billowed fields of a million graves—
"Somewhere in France."

My boy will shine when the Rainbow fades,—
He took his chance;
When sweet peace broods o'er the quiet glades,
When war lords sleep on their rusted blades,
My boy will shine with the star-bright shades—
High over France.

✓The Conquest of Poverty

By Frederic Almy

(From the President's address before the National Conference of Social Work, at Pittsburgh, Pa.)

ALREADY, during the war, the world has gained in undreamed of places. I think we all agree that in spite of the value of intelligent autocracy, democracy will in the end lessen poverty, by giving more opportunity to the poor; and in the last one hundred years the proportions of democracy and autocracy in the world have been reversed. Today democracy is almost universal and autocracy the exception, and the end is not yet. I think we all agree that prohibition will lessen poverty and many of us think that the emancipation of woman will also lessen it.

Again, already through this war constructive social work by the state which seemed Utopian has become familiar, and sacrifice and service by volunteers are universal. In a twinkling also, quicker than ever before, we have gained in internationalism. War is abominable, and the hate and loss it causes make the whole world poorer, but out of the great evil we make some great gains. As Bossuet says: "When God rubs out, it is because he is getting ready to write."

In the fight against poverty we are none of us pacifists, and there is as good fighting in this war as there is in Europe. There are many dead, too, behind us in the war against poverty to urge us on, and to make us much ashamed if our lives serve less than theirs.

IN ENGLAND'S "GOOD OLD TIMES"

John Locke, the philosopher, says that in the good old times of England two centuries ago one-fifth of the population consisted of paupers and beggars, most of them lusty fellows, who were able to work. In some parts of England as late even as 1766, or less than one hundred and fifty years ago, the poor in the workhouse wore iron collars. In the country the peasant was what Markham described in "The Man With the Hoe." Think of the contrast between this and the intelligent American farm hand. Think of the difference between the poverty of all classes in America in the seventeenth century and in the twentieth century, when many of the poorest have comforts which not long ago were unknown to the well-to-do. Perhaps many will disagree with me as an optimist when I say that today our problem is not the dependent poor and starved bodies so much as the independent poor and starved lives. I think that poverty is avoidable.

Just as some of us think that the existence of a hell implies a hellish God, I think that incurable poverty implies a God who is not omnipotent. It has lasted too long in the world, through man's fault, and we are learning to remove it. We know now, better than in Alexander Pope's day, that the proper study of mankind is man.

Last winter in Columbus, Ohio, I talked with Washington Gladden at the age of eighty and asked him whether in more than half a century of active service he could look back on any one thing which had become distinctly worse. He said, "Not one," but spoke of reverse eddies which he

believed were temporary. We talked of the illustration of the moving carriage where the pessimists can say truly that a full half of each wheel is constantly moving backwards, but the carriage moves forward, for it is always the upper half which counts. Dr. Gladden is still an optimist, and I mean to stay one, for it gives courage, but this hideous war makes me a discouraged optimist.

DISEASE AS A CAUSE OF POVERTY

Take first disease, so great a cause that in Buffalo last year over 78 per cent of our poverty was due to sickness and less than 1 per cent to lack of work. Health insurance will help here, where we have lagged behind Europe, and this is prominent in our week's program, but without health insurance see what has been done. In Maeterlinck's "Blue Bird" the great diseases skulk in their caverns, overcome by man, and only Cold-in-the-head dances on the stage. Professor Irving Fisher of Yale quotes Finkelnburg as saying that in Europe human life has probably doubled in length in the last 350 years, or since Shakespeare's day, though no doubt he includes war, pestilence and famine, all of which are now infrequent, as well as deaths from disease. During the last forty years, the death rate in New York City has been reduced one-third, and the statistics of Massachusetts show fourteen years added to human life in the last century. The insurance companies have had to change their annuity rates. Dr. Devine, an ex-president of this Conference, says in *The Survey*: "Perhaps it is hardly an exaggeration to say that the health of the children in the tenements does actually receive more effective attention than was ordinarily given to the health of children of well-to-do families one generation ago."

Robert W. de Forest, also an ex-president, says that more than 80 per cent of the tenements put up in New York City in 1912 had baths, but that when he was in Yale, less than fifty years ago, there were only four baths for the whole university, and those were in the cellar of the gymnasium. Our ancestors did not dream of health as a public function, or of education either, for that matter. Think what it means to poverty to be even half-sick. Think of the loss of children dying before they are remunerative to society, of husbands and fathers taken from the wives and children whom they should support and guide. The economic waste is as great as the human misery.

When I was in Harvard, political economy was only a department of philosophy which it soon outstripped. Today at Harvard sociology is only a department of political economy, but may also in time become greater than its parent.

It has been said that the institutions of society are now in the melting pot. It is as madly Utopian as today would have been to good King Alfred to suggest that the next century may perhaps blossom socially as the last did

physically? Alfred Russell Wallace says that the inventions of the nineteenth century outweigh all that preceded it in all time. I take this from a book by Josiah Strong in which he says also, quoting Professor Dolbear, that at the beginning of the nineteenth century twenty of the major sciences, which "embody almost all the knowledge we have," had no existence. He adds: "When we consider that, aside from spiritual truth, the greater part, and the most important part, of all the world's knowledge today is only about one hundred years old, how glorious is the reasonable expectation for the long future." Little of much value in our modern charity existed half a century ago. Miss Richmond's book on "Social Diagnosis" would have been impossible even a quarter of a century ago. When we consider that the world is now thinking and inventing socially as well as physically, anything seems possible.

CHARITY AND POVERTY

Charity alone will never solve poverty. It has run the gamut from soft-headed to hard-headed, and of these two I for one prefer it soft-headed, but even where charity is warm as well as wise, and adds community work to individual work, it will never solve poverty. The church alone will never solve it. Already in most denominations hospitals, schools and now charity have passed from the church to the laity. This does not narrow religion, but broadens it. Religion has overflowed from the church into life.

We need social justice, for as Professor Ellwood says: "The economic environment comes to have a good deal of the same relation to civilized man that the geographical environment had to primitive man." We are making steady progress, in hours, in housing, in wages, and we can almost say that reform is in the saddle and rides mankind, but is there any hope for progress by leaps and bounds, such as we have had physically? This was a wonderful century, even before the war, and now with the fruits of the war we may soon say with Rosalind: "O wonderful, wonderful, and most wonderful, wonderful, and yet again wonderful, and after that, out of all hoping."

If I speak of how far we have won out in two of our chief problems it may hearten us for more effort and more successes. First, we have drawn the teeth of the factory evil, and industrial slavery is becoming emancipated. Machinery when it came seemed a blessing, but was soon a menace. John Stuart Mill said half a century ago: "Hitherto it is questionable if all the mechanical inventions yet made have lightened the day's toil of any human being," and Elizabeth Barrett Browning would perhaps have said the same; but by social legislation which protects the better employers from the harsh competition of the worse, factory labor is now, as a rule, safer and more sanitary than most street trades or than mercantile employment.

CITY AND RURAL LIFE

Professor Ross, of the University of Wisconsin, writes me: "There are quite numerous indications that health is better in the city than in the average open country, and there is no question whatever about the superiority of public education in the cities." The field secre-

tary of the Playground and Recreation Association of America writes me that "it is safer now for a baby to be born and pass its first two or three critical years in slum sections of New York than in suburbs of small cities or in many rural towns." Dr. Thomas D. Wood, professor of physical education in Columbia University, not only says that country school children are from 10 to 20 per cent more unhealthy than city school children, but in general that city life is more healthful than country life, and that city food and water are more wholesome than food and water in the country. He thinks rural schools, as a rule, are less fit for their use than prisons, stables or pig-pens. Of course, doctors are less accessible in the country than in the city, and the social value of health is less known. Official figures in New York State show that for many years the death rate in New York City was more than in the country, as would be expected, but that for the last seven years it has been less.

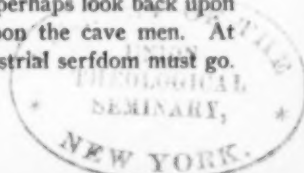
If social work can make such a visible impression on the factory evil and on the city evil, it should encourage us for success elsewhere. Nothing now seems impossible, with effort.

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Universal reading, with books open now to the million; universal art, with the great pictures of the world familiar everywhere; universal music through the pianola and the victrola; universal travel, with the whole world on wheels; the annihilation of space and time through the train, the telegraph, the telephone, the trolley and the cheap automobile; all these recent gains by increasing opportunity will lessen poverty. When opportunity becomes more universal the development of genius becomes more universal. Some say that all this increases civilization but not happiness or contentment. I rank discontent above content. The jelly-fish is more contented than the flying-fish, but is it as much of a fish?

MAURICE HEWLITT ON THE NEW AGE

It does not take a plant so long to blossom as to grow, and the world blossomed physically in one century, as we have all seen. Is it an idle dream to wonder if the world may perchance blossom socially in this very century as it did physically in the one before it? Can it be that in character, as in circumstance, the world is near blossom-time? One of my favorite passages in Maurice Hewlitt is where the poet Bendish "expects in fact a general enlightenment, and then a sudden illumination. It is easy to travel when you see the way." Physically the general enlightenment came first, through discoveries and inventions, and then came the sudden illumination which made it easy to see the way. Socially we have had the general enlightenment as never before. Shall we have here also the sudden illumination which makes it easy to travel, so that socially as well as physically one century may equal the total put together of all before it? After such a century as we have had materially, this is not mere dreaming. If one was possible, the other is possible. If one dream came true, as we have just seen, the other can come true. In a few centuries men may perhaps look back upon our unhappier world as we do upon the cave men. At least wars, and lynchings, and industrial serfdom must go.



No people seem to me more sure that they have solved the problem of poverty than the socialists. For some time I have called myself a socialist, but I fear the socialists would not call me one, and my views are not yet positive. I have read a good many books on socialism, and as I conceive it, it would make opportunity more equal and be a long step forward. I like especially the motto of the communists, "From each according to his ability; to each according to his need," which is an ideal worth every effort to realize. This, if anything, would abolish poverty. It would be almost the realization of Christianity.

REMOVING THE WEIGHT FROM MANKIND

Genius is not more than it used to be in quality but in quantity. The heights are no higher, but more people live on the heights. The glory that was Greece and the grandeur that was Rome have become widespread. What Judea gave to the world is still being given, and the dis-

content which today is so general and so hopeful makes me believe that if we put our shoulders to the wheel and attempt the impossible we may achieve it. To quote from Maurice Hewlitt's words again: "I expect in fact a general enlightenment, and then a sudden illumination which will be irresistible. It is easy to travel when you see the way."

I want to see all weights removed from the lowest of mankind until he can rise to the full stature of which he is capable. Then and not till then, will there be an end of poverty.

Let us say with Whitman:

"O to die advancing on!

Conquering, holding, daring, venturing, as we go, the unknown ways

Fresh and strong the world we seize, world of labor and the march;
By those swarms upon our rear, we must never yield or falter,
Through the battle, through defeat, moving yet and never stopping.
Pioneers! O pioneers!"

Love's Labor Not Lost

By Edgar DeWitt Jones

A NOTABLE day it was in the history of Israel's warfare, a day when defeat and victory curiously commingled. Following close upon the heels of the victory, David's men engaged in a bitter controversy. The four hundred warriors refused to divide the spoils with the two hundred who remained with the baggage, for the reason that they had not been at the battle-front to help win the victory. David promptly overruled the wishes of the warriors and laid down a principle which became a law of Israel's military life; namely, that the soldiers who fought in the thick of the fight and those who guarded the baggage at the base of supplies should share alike in the victory.

This Old Testament story, sanguinary though it be, is worth remembering, if for no other reason, on account of the great law of life and labor enshrined in dramatic narrative. The principle of a recompense of reward for faithful service whether done in the white light of publicity or amid the shadows of obscurity, is righteous altogether. Moreover, this just principle is given further prominence and pitched upon the highest level in the life and teachings of Jesus. How singularly beautiful is the notice that Christ takes of even a cup of cold water given to the least and lowliest!

TWO FORMS OF SERVICE

Broadly speaking, there are but two forms of service: one on the firing line, the other in the rear; one in the place of prominence, the other in the background; one in the hurly-burly and clash of struggle, and the other along the cool sequestered vale of life. Home life affords an eloquent illustration of this two-fold service. The husband, the bread winner, spends his days with other workers in shop or store, in office or field, in locomotive cab or street car, constantly meeting and mingling with other men. The wife, the home-keeper, does her work within

four square walls where she pursues the daily round of homely yet necessary tasks. In the building of a home, who is entitled to the credit or reward: the husband whose work is in the open or the wife whose ministry is in the background? Surely both are! They are partners. Their work is dissimilar though alike in purpose. One is at the thrilling battle-front, the other is serving at the prosaic base of supplies. Both must needs struggle, but the arenas are unlike.

"She mothered five!

Her name may be unknown save to the few;
Of her the outside world but little knew;
But somewhere five are treading virtue's ways,
Serving the world and brightening its days.
Somewhere are five, who, tempted, stand upright,
Clinging to honor, keeping her memory bright.
Somewhere this mother toils and is alive,
No more as one, but in the breasts of five."

Division of labor is necessary though its rewards are only too often unequal in distribution. There are few more splendid and stately sights than that of a great sea going vessel, and the life on board an ocean liner is a miniature world. In a most interesting manner the men and women who people a ship at sea illustrate the two kinds of service: that in the public eye and that done where few can see. The ship's captain is monarch of all he surveys, and is entrusted with the welfare of all on board. He is usually a picturesque figure, dominant of personality, with an air of high command. He is an experienced navigator: he knows the mystery of the great waters, the ocean currents, and the variable winds; he is familiar with the chart and compass. But down in the very bowels of the ship, far removed from the beauty and luxury of the first cabin, amid the torrid heat of the furnaces, is another figure equally interesting but very unlike the

ship's commander. He is the stoker, naked to the waist, sweaty and grimy. There in the Inferno he feeds the insatiable hunger of the fires that keep the ship going. According to this great law of service the captain on the bridge and the stoker in the furnace room are sharers alike in the success of the ship's voyage. "For as his share is that goeth down to battle, so shall his share be that tarrieth with the baggage."

IN THE FIELD OF MISSIONS

Service that varies in kind may actually be one in essence. William Carey, pioneer missionary to India, used to speak of himself as the man who went down into the well while those at home who sustained him, were the holders of the rope. Holders of the rope are fully as important as those who go down into the well. The missionaries who go out to foreign fields to preach the unsearchable riches of Christ, and the men and women at home who give of their means to send and sustain them, are sharers alike in world wide conquest for Christ.

A Scotch woman who had saved thirty pounds gave it to David Livingstone, saying, "When you go to Africa I want you to spare yourself exposure and needless toil by hiring a competent body servant who will go with you wherever you go and share your sacrifices and exposures." With that money Livingstone hired his faithful servant, known as "Sebalwe." A lion sprang upon Livingstone, crushed the bones of his left arm, and was about to destroy him; but the servant saw his critical condition, drew the attention of the lion to himself—thinking he could save his master at the cost of his own life. The lion sprang at him but just at that moment the guns of other companions brought him down, and Livingstone's life was prolonged for thirty years. Who will say that Livingstone's monumental ministry in the dark continent could be appraised rightly without a share of the credit going to the generous Scotch woman who provided the thirty pounds for the faithful servant's hire?

The story of Ray and Lillian Eldred, who gave their lives for Africa's redemption, has thrilled the hearts of thousands. Eyes unused to weeping have shed tears wherever the story has been told. Those two soldiers of the Cross died on the far flung battle line. The story of their valor and devotion will be told by preachers and missionaries yet unborn. But the story is incomplete unless it includes the Morrisons of Springfield, Illinois, who opened their comfortable home to the three orphaned Eldred boys. There in that Christian family, nurtured by Dr. Hugh T. Morrison and Mary Coleman Morrison, those three boys are growing up today amid an environment beautifully Christian and rich in possibilities of soul growth. The Morrisons in Illinois and the Eldreds in Africa are sharers alike in a mighty accomplishment for God; the former fell at the battle front, the latter are serving loyally at the home base.

GOD'S STANDARD OF SERVICE

"And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his re-

ward." Fidelity is God's standard of service. He has put a premium on fidelity and faithfulness. Jesus continually stressed the nobility and worth of fidelity. "Well done thou good and faithful servant," he said, "thou hast been faithful over few things, I will set thee over many things." How He loved to call attention to some unrecognized ministry, and to eulogize some faithful unknown worker! The poor afflicted, shrinking woman who touched but the hem of his garment received approval from the Son of God. The lone widow who gave into the Lord's treasury her two mites, was observed and eulogized by Him who looks upon the heart and judges motives rather than deeds done. Jesus declared that even a cup of cold water given in His name would not go unrewarded.

They that tarry by the baggage shall share equally with those at the battle-front. How many there are who labor in silence and obscurity! How multitudinous is the host of unknown servants of Jesus Christ whose fields of labor are far removed from the madding crowd's ignoble strife! Consider the ministry of invalids and shut-ins. Reflect upon the fact that in every community there are those whose opportunities are circumscribed and pitifully straitened. Illness or injury hedges them in as if by a wall. "Chill penury repress'd their noble rage, and froze the genial current of the soul." Think of those whose lot is supineness and suffering. Even so, many a sick saint has wielded a strange power for good. God be praised for many an "upper room" fragrant with spirit of praise and patience! Who of us has not known some invalided soul who has preached from the couch of pain sermons more eloquent than a Beecher or a Spurgeon!

A STORY OF MOODY

In one of Mr. Moody's campaigns in Scotland—Edinburgh I think—his meetings opened unfavorably. There seemed to be little or no interest. For several days the services dragged along discouragingly. Then of a sudden interest was manifest. Soon unbounded enthusiasm made the meetings memorable. Crowds came. Hundreds were converted. Mr. Moody was at a loss to account for the turn of the tide. Before he left the city it was his privilege to visit the home of a Godly woman who for many years had been invalided. Mr. Moody was charmed with her radiant faith and deeply moved by her spirit of consecration. Little by little he gleaned the simple yet thrilling facts. From the first the meeting had been on her mind. She could not attend in person. She could not leave her room. For the most of the time she was compelled to lie down or sit bolstered up in a rocking chair. After the meeting had been in progress for several days she was pained to hear of the apathy and the indifference that characterized the services. She decided to make the meetings a constant theme of prayer for several hours each day. As friends visited her they caught the contagion of her prayerful interest. That sick room became a veritable power house of God. As she told Mr. Moody of her joy in serving in that humble way the cause they both loved, he was deeply stirred and attributed to her much of the meeting's success. It has been well said that "the world knows nothing of its greatest men." It knows even less of its greatest women!

"They have no place in storied page;
No rest in marble shrine;
They are past and gone with a perished age;
They died and 'made no sign.'
But work that shall find its wages yet,
And deeds that their God did not forget,
Done for their love divine—
These were their mourners, and these shall be
The crowns of their immortality."

"For as his share is that goeth down in battle, so shall

his share be that tarrieth by the baggage. They shall share alike." In the life that now is the world's workers do not always share equitably. Those at the battle front are praised the most. Those at the base of supplies, alas! are too often forgotten. If ever the will of God is done upon earth as it is in heaven there will be a recognition by society of the two forms of service and a just reward meted here and now to the world's workers. Even so, God needs all eternity to vindicate this principle of reward; but vindicate it He shall!

Russia and America

By Samuel N. Harper

(Concluded from last week)

THE impression made on those living in Petrograd by the publication of the secret treaties, and by the other policies of the bolsheviki, must have been much deeper than we realized for my friend notes for the date Nov. 24, that "the situation is unchanged except that all seemed to be stunned by Trotzky's action, and one feels as if on the brink of a great catastrophe." That morning my friend recorded his own impressions in the following observations:

"Even the most hardened are stirred by this Russian directness, with its scriptural simplicity, combined with Hebrew brilliancy. For us allies, and for the central powers, this triumph of the bolsheviki can be made a blessing and not a catastrophe—for the Russians, at least in the immediate future, it can only mean tragedy. This vast people, with whom one cannot live without rising to greater spiritual heights or descending to lower depths—according to the way one chooses—is making a vicarious sacrifice for the benefit of the rest of the world. The democracies of the western world will learn now what to avoid; fanaticism, obstinacy and pure egoism, as elements of the 'class consciousness' of the proletariat, will be tempered before the spectacle of the class war and economic ruin in Russia. And the 'bourgeoisie' of the western world will learn that the people can and will make its voice heard very terribly, if its righteous demands are not acceded to."

RUSSIA A SEISMOGRAPH

The present writer has frequently referred to Russia as an experimental laboratory, and for the benefit of the whole world. It was from conversations with the man whose "observation" constitute the bulk of these articles, that this thought became firmly fixed. Therefore let me give another quotation from my friend's correspondence, bearing on this point:

"Russia deserves not to be abandoned, but sympathetically helped, because she is offering herself up as a vicarious sacrifice for the rest of us; but there is another function of Russia to which I would call attention. Many superficial and many uninformed people have considered the various extreme movements in Russia, now and in the past, as 'interesting,' 'wild' or 'wicked,' according to

their point of view, but almost always as peculiarly Russian.

"These people are often so little informed about conditions in their country as not to know that such movements also exist there, though not on such a scale, and tempered by more practical experience. As a matter of fact, I have come to regard Russia as a sort of sensitive, galvanometer, or seismograph, which sharply registers what are only delicate electric currents, or scarcely felt earth rumblings in other parts of the world. It will always be worth while, therefore, to watch Russia."

During the months of last summer, when I was seeing my friend very frequently, he often protested against the unfair attitude which he felt the outside world, and particularly the governments and publics of the allied countries and of America, were taking toward Russia. Let me give a few of his statements on this point in our correspondence of the last two months:

FINE RUSSIANS CRUSHED

"It is so very hard to be fair at a time like this, even with the cold analytical fairness of natural science, to say nothing of the warm fairness of charity. And this is especially hard for England and France, who have suffered so terribly in the war. These peoples see themselves pouring out the very best and last they have against an implacable enemy, while Russia disintegrates in the selfish scramble of a class war, and her demagogues preach platitudes of truth and light to the rest of the world. Even we, who have as yet lost little, share this disgust; and only yesterday we were welcoming this new democracy as a brother, and today Russia is no longer a member of the 'league of honor,' but a deserter. If one takes this formal point of view it is because one does not know the processes by which this vast Russian people, without much cause for what we call patriotism, and with little national unity, has reached its present position. Such views are held, however, by many, and what is worse, they are being harshly expressed.

"The result is to crush still further in despair the fine, educated type of Russian, who feels about this just as the accusers do, but to antagonize in the sharpest way the leaders and following of the great bolshevist movement now in power; and those that take this formal view

have failed to appraise the spiritual side of the situation. One foreigner here advised that all the foreign representatives leave Russia and shake Russian dust off their feet. He said that this would have the same effect upon the Russians as throwing a bucket of ice-cold water upon a ribald drunkard, staggering down the street in forgetfulness of his engagements and his honor. This simile is, of course, quite inaccurate. I should rather say that Russia is a stricken man, tottering under a burden of bodily and mental ills. The abrupt and contemptuous 'retirement' would not be ice-water, but a blow that would fell him to the earth—to be picked up, carefully cared for, and remolded by his only true friend, Germany.

During our conversations last summer my friend and I often discussed the possibility of Russia dropping out of the war completely from the purely military point of view. As we saw the disintegration progressing we knew that this was a possibility that had to be faced. We always hoped that a coalition of the constructive forces of the country would come in time to save the situation. This hope was not realized, and the bolshevist uprising of November definitely shattered the hope of keeping the Russian line strong, or at least intact, during the winter months; but we always emphasized that our policy should be not to abandon Russia in any circumstances, however discouraging.

STILL IS HOPEFUL

The excesses of the last months have not changed my friend's attitude, and he writes:

"Always admitting the military man's point of view as to the importance of the actual conduct of military

operations, we must have a broader and more inclusive outlook than this. For us there is not only the war but the after war. If we realize this we shall see that it would be a world calamity for Russia to 'fry in her own fat' and 'stew in her own juice,' as the disgusted and short-sighted are advocating these days. We must stay by the ship and help each element that makes for order, not worrying too much as to the diplomatic usage in the case. Thus we ought to be willing to help Russia bring her soldiers back from the front, to pass from the war into the peace conditions, in a spirit so magnanimous as to make German intrigue impossible.

"Let us help Russia to make order. Let us feed Petrograd. Let us feed Finland. Let us play the game big and bold. Many are saying that our appropriations are for 'war purposes' and that Russia should not receive one agricultural machine if she ceases to be an ally. I am opposed to this reasoning, and regard the order and development of Russia as having such an international bearing, and such a direct effect upon the outcome of the war, that money lent for this purpose will be well expended. There is no country which can do so much for Russia as America; and in time the commercial rewards will come of themselves. Let us stand by this country so that the Germans may not say to the Russians: 'The Americans were only interested in you as long as you could give them something; now that they have dropped you and cast you out, come to Germania's ample and generous bosom.'"

I close this article with this last quotation and with the statement quoted above in another connection: "The time has come for some big visions and bold deeds."

A Double Crisis

By S. J. Duncan-Clark

War Analyst, Chicago Evening Post.

ALL students of the great conflict in Europe recognize that a double crisis has been reached in its progress, a crisis that affects both the military situation on the fighting fronts and the spirit of the civilian populations behind the lines.

The central empires are engaged in what may be termed a great peace drive, with Russia as its immediate object, but with the morale of all their enemies clearly and definitely in view. At the same time they are threatening a military offensive, a new display of power with men and guns on some one of the fronts defended by the allies of democracy.

This phase of the double crisis has not developed to the point where it can be said with assurance that any particular theater of war, or any special sector on any front, will feel the weight of the new attack. It has been generally supposed, and there are confirming indications, that the west front is chosen for the demonstration.

But it might be that the central empires, directed from Berlin as the sole seat of authority, would consider the wiser course an effort to clean up the eastern theaters

before trying conclusions in the west. In this event we should look for the drive in Macedonia, and possibly against the British in Mesopotamia and Palestine.

To force the allies out of Saloniki would be to end the last remaining menaces to the Bagdad corridor through the Balkans; to retake Bagdad itself would be to establish the middle Europe empire with its Asiatic annex.

Two considerations, however, may decide against this plan. One of these is the possibility that economic conditions in Germany make prolongation of successful warfare beyond 1918 impossible; the other the fear that America may become a potent factor on the West front before the war ends. If these considerations have weight with the German high command, then it will undoubtedly choose to strike in France or Flanders at the earliest opportunity.

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It is far beyond the range of safe prediction on what part of the western front the blow is most likely to fall. In the past week there have been indications that the enemy is concentrating forces on the eastern end of the line. The

French raid against the St. Mihiel wedge made in unusual strength, suggests the probability that information had reached the French of this movement, and further details were sought through the capture of prisoners. Aviators also bombed some five or six German towns east and northeast of Metz, in the region where reserves might be quartered, or through which troop trains and supplies might be moving.

Moreover, there has been unwonted activity along the line of the Vosges mountains and in upper Alsace—not far from where our own army is in process of making.

* * *

We must bear in mind that any military effort on the part of Germany will co-ordinate perfectly with her peace drive. It is safe to assume that Germany has almost, if not wholly, abandoned her hope of gaining a decisive military victory over her enemies—that is, in the sense of destroying their power to continue the war. America's entrance has settled the last chance for a German triumph on the field of battle.

Hence her effort will be to increase the war-weariness of her foes, sap their courage and break down the will-to-fight by multiplying horror and bloodshed, in order that they may be induced the more easily to open or to enter negotiations for peace.

Germany's best chance of making her war profitable lies in getting her enemies around a council table while her armies still occupy conquered territory. Thus she can escape listening to dictated terms—such as are proposed by President Wilson and Premier Lloyd George—and

make the peace conference a matter of barter. It is to this trap she is trying to lead us or drive us, and it is this effort that constitutes the civilian phase of the double crisis now impending. Against such effort we must fortify ourselves, and the story of her dealings with the Russians at Brest Litovsk should contribute to the strength of our purpose. We have seen glittering generalities that promised much translated into specific demands that promised nothing, and took practically everything in sight. In spite of this the Bolsheviks continue to talk with the enemy envoys; but surely we shall not fail to miss the lesson of their experience.

If the drive comes on the western front it is encouraging to bear in mind that as a consequence of the campaigns in 1917 the allied forces hold today vastly better positions than they did when the year opened. We may see reverses and loss of ground; but if the allied lines hold—and there is nothing in precedent to make us fear—Germany's effort will merely cost her enormous price in men and munitions and bring her desired goal no nearer. Meanwhile America will be increasing her strength, and the hour will be hastening when she can join with Britain and France in pushing the issue to decision.

In referring to the security of the allied lines, however, let us bear in mind that the allied lines of civilian courage and purpose must hold as stoutly as those of the men who wear the khaki and the navy blue. The immediate need for all of us at home is to stimulate faith in our cause, quicken the spirit of endurance and fortify one another against the insidious attempt of the enemy to undermine our morals.

Thinking Peace

THE history making addresses of Lloyd-George and Woodrow Wilson regarding the ultimate terms of world peace are of more strategical worth to mankind than an offensive would be that carried the Germans out of half the territory they occupy. Could they now be backed up by such an offensive their influence would be doubled. The offensive, without having stated the terms of peace, might only make the German nation grip their determination the more firmly because their leaders could convince them that we meant to crush them, but with the reasonable aims of our fighting stated a body blow to Prussian military dominance will drive the cleavage between the militarists and the forward looking elements within the nation. In times of peace there is a populous and powerful element in Germany favoring parliamentary government. Prussianism was able to keep it in subjection through its military dominance and the reigning notion that Germany must prepare to fight if she was to develop or even maintain her place in Europe. Certainly few intelligent Germans hope any longer to win this war and if assurance can be so given them in good faith and they can be made to believe President Wilson's declaration that they should be allowed to develop to their utmost without economic discrimination, peace ought to become very

alluring to them. It is in keeping with our battle for democracy that we should think always of peace, even fighting with it always in mind, and that we should be ever ready to talk peace, though never to compromise those ends without the winning of which there can be no enduring peace. This must be made "the last war for liberty." The strategy of peace declarations is to induce the German people to think peace. Certainly the terms are such that they can think it without fear of their own future unless they are obsessed beyond recovery with the designs of militarism.

* * *

Giving the Bolsheviks Their Dues.

President Wilson gives the Bolsheviks credit for earnestness and sincerity and recognizes the essential peace demands they make as just and right. His statement of terms is an undoing of Prussian duplicity at Brest-Litovsk and ought also to unburden the Russians of their fear that their own allies were demanding something not inherent in a fight for democracy. Either the Prussians must accept the Bolshevik terms of no annexations and get out of Russia, and thus surrender their annexationist dreams

of taking over Russian Poland, Courland and the Baltic provinces and millions of new subjects, or meet whatever effort demoralized Russia can make in a military way. If Bolshevik suspicions of all "bourgeoise" nations do not outrun their faith in England and America as democracies, they must stand by their allies. And it is by no means a foregone conclusion that Russia is out of the fighting; various provinces like Finland and the Ukraine are effecting governments and others may so do to such an extent that a force may be maintained at the front. At least they can keep a couple of million of German soldiers occupied and cut off all hope of access to Russian supplies. President Wilson and Lloyd George display different tempers in their attitude toward Russia, the former demanding that we stand by and save their new-born democracy even if we suffer military hardship through their radicalism, the latter intimating that their blood can be on their own heads; but the latter has more excuse for exasperation and impatience because England is actually bearing the brunt of the fighting now. France, however, is displaying patience and recognizing the new governments as rapidly as they are organized. If the Bolsheviks have forced us to state our terms of peace and thus start the rational processes of thinking peace in a war-burdened world there is at least a "soul of good in things evil." If in punishing them or leaving them to punish themselves we lost democracy in Russia we would have lost half of all we fight for.

ALVA W. TAYLOR.

The War

A Weekly Review

WINTER has locked the war fronts in a grip of ice and snow, and the activities of the opposing armies are almost wholly restricted to local raids and reciprocal bombardments.

The western front shows the uneasiness of expectancy. It is generally assumed that the Central Empires are preparing for a great effort in France or Flanders. French and British raids at various points along the line from Nieuport on the coast to the Vosges mountains indicate the eagerness of the commanders to get definite information concerning enemy plans and enemy strength.

There has been a renewal of activity in the region of Lens, due to the return of the Canadians from Passchendaele, on the Flanders ridge. Minor attacks on the German positions have been made north and south of the city, and prisoners have been taken.

On the Italian front the mountain region has subsided into almost complete inactivity on the part of the infantry. The snow-heaped passes make it difficult for the enemy to maintain his lines of communication, and uncertainty of sufficient munition and food supply inclines him to caution. Along the Piave there has been constant bombardment and some heavy fighting near its mouth, where the Austrians threaten the approaches to Venice. The fighting here has favored the Italians, who forced the enemy to evacuate positions on a short but salient front, and repulsed his determined counter-attacks, made in an effort to regain the lost ground. The enemy is said to have suffered heavily.

On the Macedonian front a renewal of artillery activity

*This is not a mere book
—it is a Searchlight!*

German Philosophy and Politics

By JOHN DEWEY

Professor of Philosophy in Columbia University

THIS book gives the unprofessional reader a succinct notion of the development of classic German philosophy from Kant to Hegel. Technical details are omitted, while the ideas that are significant for the history of culture are emphasized.

It shows how German thought took shape in the struggle for German nationality against the Napoleonic menace, and how profoundly that crisis affected the philosophy of morals, of the state, and of history which has since that time penetrated into the common consciousness of Germany.

Incidentally it makes clear how superficial is the current accounting for the contemporary attitude of intellectual Germany by reference to Nietzsche, etc., since that attitude is shown to have its basis in the older idealistic philosophy.

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The Christian Century Press

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Chicago

is noted in the famous "bend of the Cerna," a river elbow in the mountains east of Monastir. Any evidences of unusual activity on this front are worth watching, on the theory that the Central Empires may attempt to drive the Allies out of Saloniki.

In Palestine, General Allenby has made new gains north and northeast of Jerusalem, and on the Mediterranean coast north of Jaffa. His troops are gradually pushing north towards Samaria, through the Judean hills, following a road on which Jesus and His disciples must have traveled often in their journeys back and forth. There are, as yet, no indications of any movement on the part of General von Falkenhayn, who is said to have a considerable Turkish army at Aleppo. There he guards the main trunk of the Constantinople-Bagdad railroad and protects the tunnel through the Taurus mountains, the destruction of which would cut off the Turkish forces in Syria and Mesopotamia from their base of supplies.

Interest continues to center chiefly in the situation at Berlin and Brest Litovsk.

From Berlin we get many conflicting stories. Manifestly there is a struggle of opposed elements in the empire. How much of it is genuine and how much staged for the sake of the impression it may make on the minds of the Allied nations, we cannot say. We know this—it would suit well the Kaiser's purpose to have the people of America build their hope of peace on the chance of a revolution in Germany rather than on the force of their own arms.

The words of the British premier to the people of Great Britain—"It is my conviction that the people must go on or go under"—hold no encouragement that Berlin has reached the point where she will even consider the terms essential to make the world safe for democracy.

At Brest Litovsk the envoys of the Central Powers show no signs of weakening in their utterly unreasonable demands. Trotzky continues the negotiations probably in the hope that he may be able to expose fully to the working class of Germany and Austria the brutal and arrogant character of their military rulers.

S. J. DUNCAN-CLARK,
War Analyst Chicago Evening Post.

Books

Some New Books on Applied Sociology

APPLIED SOCIOLOGY. By Henry Pratt Fairchild, Professor the Science of Society at Yale University. 353 pages. \$1.75. Macmillans.

The social questions not only clamor for solution, but furnish the most interesting and engaging of the problems of modern moralists and lovers of their kind. The complexity of modern human relations thrust the chief moral issues over into the social realm today. The old type of morally upright person may be as dangerous in our complex social life as a model head hunter in a civilized neighborhood, each following his conscience and custom, but unaware of the higher moral demands of the new situation. Sociology may not yet be a theoretically completed science, but social betterment can follow scientific methods in its efforts. Professor Fairchild insists upon this latter fact without making any claims for the former. There is a well ascertained body of facts regarding social conditions and methods at our disposal, to which we may add as necessity requires. Our failure is not an inability to find the facts and ways of using them for human welfare, but a preoccupation with theories of life that have outlived their time and a personal absorption in our own selfish affairs that prevents us from taking an active part in overcoming "man's inhumanity to man." This volume is a guide to social betterment. It is constructed upon a thoroughly scientific method, but does not commit the very unscientific error of many

scientists by ignoring the part sympathy, ideals and religion play in the science of social evolution and reform. Some sociologists are so interested in theory that they examine primitive and other phenomena that are non-personal enough to permit of laboratory examination. Our author prefers to apply his science to conditions of human life about him and enlist the intelligence and idealism of men in practical methods for equalizing the "goods" of civilization.

* * *

THE PHYSICAL BASIS OF SOCIETY. By Carl Kelsey, Professor of Sociology, University of Pennsylvania. 406 pages. \$2. Appletons.

Professor Kelsey brings a wide array of observation before his readers. He writes from the biological viewpoint, but without the dogmas of a Spencer or the exclusive viewpoint of that school of sociologists. He presents an array of facts in regard to the "physical basis" of society that is convincing, without championing any materialistic conceptions or mechanistic theories. That his bias is toward great emphasis on the material and mechanical factors as over against the idealistic is written well in his lines, but he also acknowledges freely the place of the "psychic factors." The lay reader will be enlightened by his treatment of man's relation to the earth on which he lives, of the influences of soil, climate, and other material forces upon the curve of progress; of heredity and sex differences, and also by his examination of the theories of man's evolution, race differences, population, etc. His last chapter, on "The Nature of Progress," thoroughly dispels all scientific dogmatism and will also prove disillusioning to the cheery optimist or silly pessimist, or any other easy road theorist. The scant treatment accorded religion may seem a flaw until it is recalled that he is writing on the *physical basis* of society. Those interested in the promotion of human progress were too negligent of the physical factors until the physiocrats and encyclopedists reacted so violently from theology and metaphysics to nature forces in their theories. The reigning schools of science since then, through Marx, Malthus, Spencer, and all the rest, have been materialistic, and we still have the mechanistic and economic determinists with us. The "psychic factors" now have the floor and we will doubtless admit ideals and their spiritual counterparts to full fellowship in due time.

* * *

THE TIDE OF IMMIGRATION. By Frank Julian Warne. 388 pages. \$3.50. Appletons.

Mr. Warne speaks from an experience and vantage point for observation that qualifies him as an expert. He was expert on foreign born populations on the last census and was formerly secretary of the New York Immigration Commission. His analysis of the "tide," its composition, its ebb and flow and the causes of it, is masterly. Two characteristic "finds" may be cited. One is that the nationalities coming are overwhelmingly from those lands where other nationalities rule, e. g., only one-fifth of the world's Slavs are in Austria and four-fifths are in Russia, yet nearly all of the 319,000 Slavs coming in one year were from Austria-Hungary, while only 40,000 Magyars (Hungarians) came during the same period; and of the 363,000 from Russia not one out of five were Russian. Yet the dominating influence that brings them here Mr. Warne declares is not that of political and religious liberty (as in the case of earlier emigration), but the economic consideration. Here again he finds that hard or good times in the United States are much more determining than the same factors in their home lands. In other words, the chief reason the masses come is hope of a better economic life, and they will come when friends over here write that times are good. Yet they come chiefly from lands ruled by other nationalities, so oppressions are a secondary cause. Mr. Warne is strongly partisan to the literacy test. His reasoning is frankly based on the protection of those Americans now here, without too much consideration of the more idealistic arguments on behalf

of opportunities for depressed Europeans. He contends that their labor is cheap and their standards of living low, and that unlimited immigration pulls down wages, lowers the American workman's standards, makes the unionizing of labor more difficult, and aggravates the all too aggravating industrial problem. The literacy test is not academically fair to the immigrant, but is the best device for protecting the American workingman against the low standards of immigrant labor.

ALVA W. TAYLOR.

A Postscript:

"PASSIVISM" OF "PACIFISM"

For the issue of January 10 the undersigned wrote an article which he meant to be entitled "The Passivist Illusion." The printer changed the word *passivist*, as written originally, to pacifist no less than eight times. By so doing he destroyed the consistent discrimination the writer sought to make and has ever made in these pages. We are all pacifists; we are fighting to gain a permanent state of pacifism for the world. But the *passivist* does not believe it possible to gain a pacific state of society by fighting for it. America is not militaristic; it is a pacific nation and it uses arms only because the Prussian will not yield to reason or accept judicial means of settlement. The tendency to which the printer yielded in his efforts to amend is most deplorable and illustrative of the danger we are in through allowing military-minded Americans to destroy our pacific principles by damning the word and all who hold to it. The *passivist* may be a pacifist, but the pacifist is not necessarily a *passivist*. There is a real discrimination and one that needs emphasis lest our fundamental pacific principles and aims be submerged under a cloud of military mindedness that will lose us our true star.

A. W. T.

The Sunday School

What to Do on Sunday*

I AM writing tonight from Camp Hancock, Augusta, Ga. The National War-Work Council has asked me to spend one month here, preaching to the soldiers. My mind is so full of these wonderful new experiences that it is hard to write of anything else. This lesson, however, rivets our attention. This is a difficult lesson for the bigot to teach. The strict literalist gets a body-blow here. Your man with the microscopic theology, who dots his i's and crosses his t's and insists upon forms, is not at home in the sweetness and light of this incident. True religion does not freeze men into cold rigidity; it is as sunshine, under which influence the roses bloom. The rest day, the worship day, was made for us—not we for it. Sunday is no Procrustian bed, where men are either sawn off or stretched out—no such fierce mutilation—Sunday is a day of rest and worship. Sunday is needed. It was made for our need as much as food was made for our need. We dare not ignore a wholesome use of either. Abraham Lincoln said: "The importance for man and beast of the prescribed weekly rest, a becoming deference to the best sentiments of Christian people, and a due regard to the Divine will, demand that Sunday labor be reduced to the measure of strict necessity."

Parents determine what Sunday shall be like. As a child I always liked Sunday. I cannot remember when I did not have to stay to church. I was no plaster-paris saint, but I took it as a matter of course. I liked to be with my father and mother. I sat between them. Sunday was not strict at our house. There were walks, rides, games, visitors, good

*Lesson for February 3.

The FOSDICK BOOKS

By HARRY EMERSON FOSDICK

These are three of them:

The Meaning of Prayer

60 cents (add 6 cents postage)

A marvelous illumination of the prayer-life. Nothing so good has appeared in a generation. Not only every Christian leader, but every Christian should have this book.

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An interpretation of Jesus that makes Him seem fully and richly human without discounting His divinity in the slightest degree. Dr. Fosdick makes our Lord appear before us as one of us. This book is being studied by the ten thousands in the Y. M. C. A. classes in Europe's and America's camps and cantonments.

The Challenge of the Crisis

50 cents (add 6 cents postage)

A clarion call to those whose spiritual and moral vision is confused by their inner unpreparedness for war. This book takes a point of view opposite to that of Dr. Orchard in "The Outlook for Religion." They should both be read in these days by every soul in earnest with spiritual realities.

These Fosdick books are so urgent in their appeal, so illuminating, and so widely read that every reader of THE CHRISTIAN CENTURY should possess them at once.

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meals, music—it was a sweet day. I have two boys—they have to go to church. They do not complain; they take it as their father did. I do not have to force them—but I would if necessary, for I have no sympathy with this soft, modern idea that children must run their parents and that Sunday school and church services are too long. The same petted children of such whiners are kept in fetid moving-picture houses two hours and a half by their imbecile mothers!

When Jesus said men were not made for the Sabbath he furnished no loop-hole for misguided and overly-indulgent parents. Sunday school is attractive; church need not be unattractive, sermons need not be uninteresting—anyway, we must overcome this nonsensical modern notion that children

must not stay for church—they must stay! All day Sunday can be made attractive for all school children, I maintain.

Sunday was given us to do us good. Within the past twenty years China has come to quite commonly observe Sunday, and with excellent results. One day's rest in seven seems a law of life. Employes should remember this. Pittsburgh is a great and prosperous city. Only Toronto compares with it in point of the careful observance of the Lord's Day. Going to other cities, I am shocked to find saloons, theaters and stores open, and even building operations going steadily on. The peace and quiet of Pittsburgh, with the chiming of bells and streets filled with church-going throngs, is most pleasing. Remember the Sabbath day.

JOHN R. EWERS.

The Larger Christian World

A Department of Interdenominational Acquaintance

Dr. Jowett Sends Gifts to Needy British Ministers

TOUCHED by the reports in the British religious press of the pitiful need of many men in the ministry of the Free Churches of England, Dr. J. H. Jowett of Fifth Avenue Presbyterian Church, New York, recently sent in three checks the sum of \$7,500 to aid his brethren. In a letter addressed to Dr. J. H. Shakespeare, leading Baptist minister, Dr. Jowett says: "The American people are being besieged by appeals from all parts of the world, and I have been a little reluctant to mention English needs. But I have mentioned the matter to friends both inside our Church and out, and I am now enclosing a cheque for 2,500 dollars. I am sending a similar sum to Mr. Wells of the Congregational Union, and a similar sum to the Primitive Methodists. Will you kindly use the money in helping



Rev. O. F. Jordan

my Baptist brethren in villages and small country towns? I should love to think that they received the little help on Christmas Day."

Dr. Fosdick, Baptist, High in Favor for Famous Presbyterian Pulpit

So far the renewal of effort to keep Dr. Jowett from returning to London, where he has accepted the call to Westminster Chapel, has failed to change his mind. It is now probable that Dr. Jowett will close his New York ministry in March. The problem of his successor is being worked at by a church committee. Fifth Avenue Church always seeks out what it regards as the greatest preacher in the English speaking world and calls him. It is reported that the name of Dr. Harry Emerson Fosdick of Union Theological Seminary is leading all other names in the favor of the committee. Other ministers on the list are Dr. John Timothy Stone of Chicago; Dr. S. Parkes Cadman of Brooklyn; Dr. John Kelman of Edinburgh; Dr. J. D. Jones of Bournemouth, Eng., and Dr. Robert E. Speer of New York. Dr. Fosdick is the author of the widely read books on Prayer and Faith and the Manhood of Jesus, books whose editions have run far over the 100,000 mark. Should he be called to Fifth Avenue Church it will be a case of a Baptist succeeding a Congregationalist in a Presbyterian pulpit.

Lloyd George Appoints a Bishop

A bishop appointed by a non-conformist is rather an unusual novelty in England. Recently Premier Lloyd George nominated Dr. Hensley Henson, dean of Durham, to the king for appointment to the vacant see of Hereford. He is described

by an Episcopalian writer as "A man of independent mind, fearless in his purposes, a brilliant preacher, and no mean scholar." The *London Times* asserts that "Dr. Henson represents a large body of church people who rarely find their spokesman among the occupants of the Bishops' Bench."

Church Union Is the Appeal of Leading Ministers

One of the most challenging documents on the subject of church union that has appeared during the war has come out the past week from leading Christian ministers and educators. Rev. Newman Smyth seems to be the leader of the movement, and those interested in the suggestions of the open letter are invited to correspond with him. We quote one paragraph from the document: "Bishops, clergymen, laymen—shall we loiter in the way, disputing about many things, when in the suffering of the world our Lord is crucified afresh for the sin of modern civilization? The hour commands unity. By some decisive act our faith in it should be made fact. That might be done if, for example, as a war measure we should put in cantonments, in regiments and on battleships chaplains and ministers, from whatever church they may come, commissioned not by their own communion only, but by joint ordination or consecration sent forth with whatsoever authority and grace the whole church of God may confer, bearing no mark upon them but the sign of the Cross. At some single point of vital contact—that or something better than that—the church might act as one."

Talk of Presbyterian Union in Texas

The Synod of Texas, under the United States Assembly, has invited the Synod, which operates under the United States Synod of Northern Presbyterianism, to consider the project of union, the two synods to form an independent denomination, free from all national connections until such time as the two national bodies shall be amalgamated. This suggestion is not favorably received by the Presbyterian press of the north, as it is believed that it would delay union rather than forward it. The worst sectional competition between the two divisions of Presbyterianism seems to be in Texas.

Dr. Biederwolf Against Cigarettes

Dr. W. E. Biederwolf, the well-known evangelist, has been holding meetings in Long Beach, Cal., and in the course of his sermons he has vigorously opposed the practice of putting cigarettes in the comfort kits of the Red Cross, asserting that athletes in this country are not allowed to use tobacco and that the cigarette movement will have bad effects after the war. The press on the coast attacked Dr. Biederwolf for his position and there was for a while a spirited discussion of the question.

ORVIS F. JORDAN.

Disciples Table Talk

El Paso, Tex., Loses Useful Citizen to Chicago

About nine years ago Perry J. Rice went from the church at Minneapolis, Minn., to accept the pastorate of First church, El Paso, Tex. During his nine years there he has become a leader in the community life, as well as one of the foremost representatives of the Disciples out on the frontier. He has now accepted the challenge offered by the opportunities of the city of Chicago. He will soon assume the leadership of city missions for the Disciples of Chicago. He confesses that he expects to find here a very difficult field, but he says he has full faith in the future of the work and is willing to give the best part of his life to aid somewhat in solving the problems which abound in the big city. When Mr. Rice came to El Paso, in 1909, he found a congregation of 400 members and a Sunday school of 140. He leaves a congregation at First of 622 and a school of 200, and also another church formed from First of 150 members—the Austin Park church. For the past five years Mr. Rice has served as president of the New Mexico-West Texas Christian Missionary Society, and as such has had charge of all the missionary work in the state of New Mexico and of Texas west of the Pecos river. He was for some years president of the city ministerial union, and is its delegate to the Central Labor Union. He has been active in the work of the associated charities and in the Y. M. C. A. He brought the first meeting of the Laymen's Missionary movement to El Paso, and did much to promote the local good government league. Last summer he was chosen delegate of the El Paso Protestant churches to the Inter-church conference at Pittsburgh. In point of service Mr. Rice is the senior Protestant minister of the city but one. Mr. Rice has a wife and four children.

Dr. Hardy Back From Thibet After Eventful Trip

Dr. William M. Hardy, who has for seven years represented Vine Street church, Nashville, Tenn., in the farthest away mission station in the world, at Batang, Thibet, is now in Nashville, the guest of the church. He has had an unusual experience in this difficult field. The trip home required 101 days, two months of that time being overland, much of the way on mountain roads, which climbed, through one pass, to 19,000 feet above sea level. It was necessary to carry not only the baggage to be brought to America, but supplies for men and beasts for this long overland trip. Sixteen horses were required to carry the luggage. The Chinese passport was quaint, and permitted the passage of "four Americans, twelve Chinese, sixteen horseloads of baggage, a handgun and a horse-gun, one each, a Thibetan sword and a black riding horse." Mrs. Hardy was carried in a sedan chair by six coolies, while the two Hardy children, aged 1 and 3 years, respectively, were carried in a smaller sedan chair by two coolies. Dr. Hardy rode the black horse, concerning which the Chinese passport spoke so quaintly. The same Batang coolies continued with Dr. Hardy through the whole overland trip. The last lap of the trip was from Hong-

kong to Vancouver by the steamer Empress of Asia of the Canadian Pacific line. Dr. Hardy was educated in Tennessee, and has many friends in the state. He preached at Vine Street church on Sunday morning, January 13.

Louisville Disciple Churches Provide for "War Pastor"

A mass meeting of the Disciple churches of Louisville, Ky., was held at First church on the afternoon of January 6, when funds were secured for providing a war pastor for Camp Zachary Taylor, at Louisville, and providing also a "war office" for the churches of the Disciples in the city. The meeting was presided over by W. N. Briney, pastor of Broadway church, and addresses were delivered by E. L. Powell, representing the city; H. W. Elliott, secretary of the State Missionary Society, representing Kentucky, and F. W. Burnham, of Cincinnati, representing the national body. After the speeches subscriptions were taken, amounting to about \$2,000, to be used in defraying the expenses of engaging the "war pastor" and in opening the war office. Mr. Elliott pledged \$75 a month for the fund to be paid by the State Missionary Society. On the following Sunday an effort was made to raise \$3,000 among the churches for war work, as a part of the national campaign of the American Society for missionary work among the soldiers. Secretary Burnham made the principal address at the earlier meeting, at which ten churches were represented. The war pastor appointed will work among the Disciples' soldiers coming to Camp Taylor from Kentucky, Indiana and Illinois.

Great New Building for First Church, Kansas City

The contract has been let for the erection of the new building of First church, Kansas City, Mo. The plans will provide one of the largest church plants for community service in the city. The building will cost \$75,000 and will have a seating capacity of 1,000. The cost estimate includes a \$10,000 pipe organ. It is hoped that the new church home may be completed by July 15 of this year. In speaking of the new plans, the pastor, J. E. Davis, recently said: "One of the points to be emphasized in the church work here will be welfare and community service. This is to be the central meeting place of Kansas City's boys and girls who are not old enough to join clubs and as a social headquarters for young men and women from out of town who are studying in Kansas City." Community chorus work will be fostered in the new church and a mezzanine floor has been included in the plans for musical enterprises. There will be a choir of 100. The proceeds of the sale of the Forest Avenue church, which has combined with First church, will go toward the building fund. The combined congregations number 900.

1,370 Disciples in Texas Camp

In a church census which has recently been taken at Camp Logan, at Houston, Tex., it was found that there were 1,370 Disciples in camp. The Catholics led with 10,786, the Methodists following with 5,624; then come the Baptists with

3,487, the Lutherans with 2,752 and the Presbyterians with 2,370. Below the Disciples come the Episcopalians with 1,197, and various other denominations with representations of a thousand and under.

Men and Millions Workers for Spring and Winter

The following workers of the Foreign Society will be engaged in the Men and Millions Campaign this winter and spring: A. McLean, Bert Wilson, R. A. Doan, F. E. Hagin, Miss Mary Kelly, Dr. Mary McGavran, E. R. Moon, Dr. William Hardy and Mrs. Laura D. Garst. Dr. C. L. Pickett and Dr. L. F. Jaggard are assisting C. M. Yocum, western secretary, in missionary rallies in Oklahoma and Texas.

A Forward Step at Norwood, O.

A new step at Norwood, O., has been taken, and is reported in a recent issue of the church paper. A resolution was adopted at the meeting of the congregation that the presidents of the Sisterhood, the C. W. B. M. and the Christian Endeavor Society be considered members of the official board and submit monthly reports to the board. This congregation made gifts of \$2,300 to missions during 1917, in addition to large individual gifts to Men and Millions. Over two hundred members were added during the year. There is now a total membership of over a thousand. J. D. Armistead, of Cynthiana, Ky., a former pastor at Norwood, was present at the recent annual meeting and brought an inspiring message to the church. C. R. Stauffer is the present leader there.

Prominent Illinois Churchman Passes Away

Judge Charles P. Kane, a lifetime resident of Springfield, Ill., and a pillar of First church of that city, died January 12. He was a son of Rev. Andrew J. Kane, a pioneer preacher in central Illinois, whose ministry at Springfield and Jacksonville was especially fruitful. Judge Kane's funeral was attended by a large throng of Springfield citizens. The editor of THE CHRISTIAN CENTURY, his former pastor, conducted the funeral service.

* * *

—An interesting feature of the work at Eureka, Ill., which is led by Verle W. Blair, is a mission study class on "The Life and Customs of Japan." The class sessions are held after the Wednesday evening prayer meetings, and are led by the Hagins, returned missionaries. Mr. Blair writes in high praise of their ability as teachers. Last Sunday was observed at Eureka as every member canvass day. A sort of "financial festival," the pastor styled it. After a special sermon in the morning the canvas was put on at two o'clock, after a spiritual conference of the canvassers on the problems involved. At the evening service reports were heard. Eureka church is taking some steps forward this year in missions, in spite of the war. Mr. Blair deserves great credit for the "Eureka in Africa" plan, which was described in a recent issue of the CENTURY. Mr. Blair worked upon this plan for over a year before submitting it to his board.

—The dedication of the new home of First church, Philadelphia, Pa., was set for last Sunday. Irving S. Chenoweth may well take pride in this foundation work he is doing for the Disciples of Christ in this strategic section of the

difficult Eastern city. He is leading his people to a vision of service in the fields of Red Cross, food conservation, Y. M. C. A. war work, and in general community usefulness.

NEW YORK **A Church Home for You.** Write Dr. Finis Idigman, 143 West 81st St., N. Y.

—E. S. Ames, of Hyde Park church, Chicago, is publishing a new volume of his sermons. A large number of copies have already been subscribed for.

—Professor Athearn's new book, "Religious Education and American Democracy" is meeting with a large sale. It will undoubtedly reach even greater popularity than his earlier book on "The Church School." The new book will be instrumental in introducing reforms, in correcting errors, and in creating radically new standards by which to guide the nation in the development of a worthy system of religious education.

—The new building of the church at Mason City, Ia., has been erected at a total cost of \$110,000, and contains fifty rooms besides the large auditorium, which will seat 1,500 people. A gymnasium and shower baths have been provided in the basement. In every respect the building is a modern one. W. T. Fisher leads at Mason City.

—William Hornbraker, of Middletown, Ind., has been called to the pulpit at Laporte, Ind.

—J. R. Perkins, formerly of the Sioux City, Ia., church, but now warden of the state prison at Fort Madison, recently gave an address before the Rotary Club of Sioux City on the subject, "Rotary Principles in the Management of a Prison."

—W. A. Gressman has been called from Lansing, Mich., to the leadership of South church, Toledo, O.

—A feature of the new modern building at Seymour, Ind., is a special arrangement for the use of motion pictures. Franklin B. Smith, the pastor, heartily believes in pictures as a means to the inculcation of religious ideas and ideals.

—The Men's Bible Class of the Miles Avenue school, Cleveland, O., is adding a room to the building at a cost of \$600. This will be used as the men's class room. Much of the work is being done by the men themselves.

—A school of methods has been arranged for North Platte, Neb., by District Superintendent Paul B. Rains, the date of the meetings to be January 28 to February 1. The faculty will consist of Garry L. Cook, of Indianapolis; Mrs. Katherine Hodgdon and May Irwin, of St. Louis, and Mr. Rains.

—The Christian Endeavor Society at First church, Prescott, Ark., bought \$250 worth of Liberty Bonds, and contributed \$16 each to the Red Cross and Y. M. C. A. During the past two years the society has paid on the church debt about \$500, and is hoping to pay off a balance of \$1,200 before 1920. The organization is making an effort to purchase \$25 worth of government stamps each month.

MEMORIAL CHURCH OF CHRIST (Disciples and Baptists) Oakwood Blvd. West of Cottage Grove Herbert L. Willett, Minister

—The church at Keokuk, Ia., is losing both its pastor and Sunday school superintendent. W. R. Bacon goes to the

mission field and the superintendent, L. G. McKinley, has received a commission in the national army.

—E. L. Karlstaedt, of Kalona, Ia., has accepted the pastorate at Shenandoah, and will begin service there on February 3.

—T. F. Rutledge-Beale has seen twenty-eight members added to the congregation at Mondamin Avenue church, Des Moines, since his coming to this work three months ago. An effort is being made to double the membership within a year.

—The College of Education at Drake University is organizing a war-savings society.

—Ira L. Parvin, of Niagara Falls, N. Y., has been preaching a series of sermons to young people which have attracted the attention of the entire community.

—Secretary J. P. Sala, of New York Disciples, reports that several New York preachers of ability have recently united with the Disciples from other fellowships. Dr. Buxton, the new leader at Wellsville, came from the Episcopalian church; W. A. Taylor and C. H. Worth, from the Congregationalists, have recently united with Central church, Buffalo; John H. Blue, of the Presbyterians, has taken membership with one of the Disciples churches of Brooklyn.

—The Christian Endeavor Society of Richmond Avenue church, Buffalo, has taken a "block" in the State Forward Movement Fund, and has pledged \$30 to the Russian work in New York City.

—M. M. Goode, of Youngstown, O., recently addressed the workers' conference at Niles, O., where W. H. McLain ministers.

—During 1917 the church at Chico, Cal., more than doubled its missionary offerings of the previous year, the total amount given to missions and benevolence being over \$650. A recent every member canvass increased the amount pledged for local work by 40 per cent, doubled the pledges to missions and secured about sixty new pledgers. The

Board of Ministerial Relief has been placed on the expense budget for an amount equal to six per cent of the pastor's salary. The congregation at Chico has proved itself considerate of the welfare of its leader, having increased his salary by twenty-five per cent. There were fifty accessions to the membership during 1917.

—F. H. Groom, who was called to Grand Avenue church, Minneapolis, Minn., recently, has declined the call and will remain in Mankato, his present field of labor. The work in this important college town has made notable advance in the past year.

—E. F. Daugherty, of First church, Vincennes, Ind., visited Los Angeles church on January 13, with a view to considering a call to that pastorate.

—George A. Campbell begins his new work at Union Avenue, St. Louis, the first Sunday in February, at which time C. H. Winders begins his service at the Hannibal church.

—John Bennett, of English, Ind., has been called to the pastorate at Owensville, Ind.

—An organization of men has been made at Central church, Terre Haute, Ind. A meeting will be held once a month, with a substantial supper as a material basis. J. Boyd Jones is leading in this new move. The Christian Endeavor Society of this church has become a lifeline society.

—Lieutenant Rodney E. McQuary, recently of Eureka College and now chaplain in the national army, was married on December 31 to Miss Helen M. Longman, the marriage being solemnized at Albion, Ill., at the home of Pastor C. W. Longman.

—E. B. Quick, of the Hazelwood, Pittsburgh, church, writes that the churches there are experiencing an unusual religious awakening. The united efforts for the Red Cross and the Y. M. C. A. have done much to draw them together. The churches recently held a series of union meetings, these having grown out of a very inspiring week of

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prayer. Eight pastors and their people cooperated. It has been decided to form a federation of Christian men of the community. This body will promote a monthly community night to extend the friendly hand to the foreigner, work to suppress vice, enforce the laws and to hold Sunday afternoon evangelistic meetings.

—At Euclid Avenue church, Cleveland, O., during the past year, \$13,731.56 was expended for local administration, and \$6,024.72 for "others." The Foreign Society received \$2,050, the American Society \$700, the State Society \$500, the Cleveland Disciples Union \$400, Hiram College \$350, Church Extension \$175, the National Benevolent Association \$275, ministerial relief \$425. Many other smaller gifts were made. The local C. W. B. M. raised over \$700 for missions during the year. With many of the men of the Sunday school enlisted and away, there has been during the year an increased attendance of 32, the average attendance now being 410. During the year the woman's mission society assumed the support of President Charles T. Paul of the College of Missions at a salary of \$2,000, this meaning an increase in their budget of over sixty-six per cent. The obligation has been met to date in full, with some help from the church and other organizations. During the past year 136 members were added to the congregation. A campaign of revivalism and evangelism is being planned again for this year. J. H. Goldner is making an unusual record of service at Euclid Avenue.

—E. J. Lanham and John Klinger, of High Street church, Akron, O., are supporting their own missionaries in India and Africa respectively.

New Orleans

Coming South? Fine climate here. Write W. H. Allen, Minister, 6200 St. Charles Ave., cor. Henry Clay. Your church home is there, the "Bungalow" Church of Christ.

—Charles M. Watson, of First church, Norfolk, Va., is preaching a series of evening sermons dealing with the life of Christ. "Jesus as a Friend Saw Him" is the general subject, the Gospel of Mark being the basis of the studies. On Christmas, for the sixth year, the Christmas Carol Club, composed of the church choir and a special choir of young ladies, made an automobile tour of some of the city's hospitals, with songs and Christmas greetings.

—F. E. Livengood and wife are now at the Yale School of Religion, and will enter upon missionary work in India as soon as the way opens.

—J. Clark Archer, of the Yale School of Religion, is reported as now working among the Indian troops of the British army in Mesopotamia. He arrived in Bombay in October.

—A knitting club has been organized at Transylvania College for war service, under the direction of the dean of women. H. W. Carpenter, field secretary of the college, reports that an unusual number of new students is being booked for the second semester. At the same time students continue to enlist for war work. A service flag containing 100 stars hangs in Morrison chapel. President Crossfield was in Chicago recently, attending various educational meetings.

—In the absence of Edgar D. Jones, pastor at First church, Bloomington, Ill., on January 13, W. D. Cunningham, independent missionary of Tokio, Japan, occupied the pulpit in the morning. Mr. Cunningham has established an interesting and fruitful mission work at Tokio, being supported by many friends in this country. His paper, "The Tokio Christian," is widely circulated among his supporters and others.

—At a meeting of the executive board of the Iowa State Missionary Society, held recently at Des Moines, Marshalltown was chosen as the meeting place this year. The date of the convention will be June 17-20. Ex-Governor Clarke, of Des Moines, will preside over the convention sessions.

—L. E. Murray, leader at First church, Richmond, Ind., reports that the congregation there gave "three-fifths as much for others as for themselves," the total amount given being \$1,601.20, which included \$714 for foreign missions—more than \$100 in excess of the living-link requirements. The present membership of the church is 563. Fifty-two new members were added to the congregation during the past year.

—First church, Canton, O., in 1917 raised for all purposes \$42,903.75. Of this amount, \$7,186.47 was contributed to missions, benevolences, education and war relief work. Seventeen thousand dollars was paid on the building debt. Two hundred and sixty-four persons were added to the congregation at regular services. Nearly 800 new pupils

were enrolled in the Sunday school, and 196 were added to the cradle roll. There were additions to the church every Lord's day in the year. On the past 105 Lord's days there were additions on all but two. The church and its organizations support living-link missionaries in Nankin, China; Buenos Aires, S. A., and at Vigan, P. I.; they also care for the work at Harrisburg, Pa., and for three churches under the Ohio Christian Missionary Society.

—First church, Plano, Tex., closed the year with all bills paid and money in the treasury. Fifteen of the church young men have gone to war, and others will follow, reports Pastor John T. Bradbury.

—The Ashland, Ill., church is reported by a Blue Island paper to have asked C. A. Burton, minister there, to reconsider his resignation which he read to his congregation a few weeks ago. Mr. Burton has accepted a call to the New Belmont church, Roanoke, Va.

—The Baptist and Methodist congregations of Winder, Ga., joined in their service with the Disciples on the evening of January 6. During January this plan is being followed in Winder with a view to saving the coal supply. R. W. Wallace, new pastor at Winder, is doing much to cultivate the spirit of unity among the churches of the town.

—R. L. Cartwright, of Chandlersville, Ill., will succeed Ralph V. Callaway at Clinton, Ill., April 1. Mr. Callaway's plans are not yet definite.

—R. P. Shepherd has been until recently in the employ of the David C. Cook publishing company, at Elgin, Ill., but he is now enroute to France as a worker under the Y. M. C. A. for the duration of the war.

—In 1912 the church at Winfield, Kan., had an indebtedness of \$10,000, with large accrued interest. By sacrificial giving this was reduced to \$5,000. Then the pastor, R. W. Gentry, undertook a campaign to clear off the obligation. The last report is that the amount has been over-subscribed about \$3,000.

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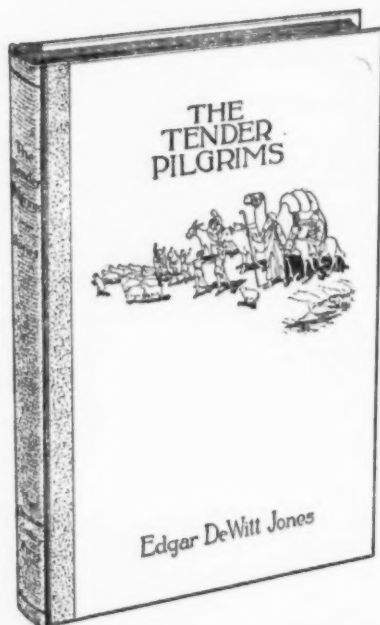
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